

I love, I love, I love, I love my calendar girl...

Council wants porno pulled from engineering building

by Suzy Goldenberg and Wendy Jones

Where have all the porno rags gone? This was the question beary-eyed engineers were asking themselves Monday morning when they discovered that Playboy, Penthouse and other salacious magazines had mysteriously disappeared from the racks at Sadie's II, located in the McConnell Engineering Building.

The magazines were back on the stands shortly, but Students' Council last night made it clear to the Engineering Undergraduate Society (EUS) that it does not want to "participate in the marketing of pornographic material."

The controversy began last Friday when Students' Society VP-University Affairs Liz Ulin

asked Sadie's Manager Dawn Bonnell to remove the magazines from the stands. Because engineering students had never specifically requested the publications in question, Ulin believed that Sadie's should not take the initiative in procuring them.

Bonnell complied with the request only to find the material back on the stands by 11:00 Monday morning.

The engineers were quick to amass signatures on a petition demanding that the magazines be sold and maintaining that Students' Society had no right to ban them from Sadie's. At that point, Students' Society Executive Director Ron Lerman ordered the Sadie's staff to put the magazines back on the stands.

Culminating the confusing two days of off-the-stand, on-the-stand machinations, Students' Council voted last night to request the EUS to remove the magazines. Councillors recognized that they could not order the removal of the offensive material.

Sadie's II is jointly managed by Students' Society and the EUS. According to the original contract, "The Students' Society shall be responsive to the desires of the EUS in stocking and selling goods and/or services but may refuse requests that do not conform to good business principles."

Only four councillors opposed the motion and President Liz Norman was the only woman on council who did not support it; she abstained from the vote.

VP-External Paul Smith called the motion "a form of censorship."

"I'd just like to welcome the Moral Majority to Canada," he began. "We're trying to force morals on the students—it's just harassment of the engineers."

Engineering representative Bill Tait agreed. "Telling engineers what to do is a ridiculous act on the part of council," he said.

Tait walked out of the Council meeting in protest of the decision, leaving council without quorum and unable to continue for several minutes.

Liz Ulin was quick to point out that Council was not censoring anyone, but only clarifying its position on the sale of pornography on campus. "The engineers will make the ultimate decision," she said.

Pornographic material is not currently sold at Sadie's I in the Union Building in accordance with a Students' Council decision two years ago.

EUS President Tony Bettino presented a petition signed by 197 students, 23 of them women, demanding the sale of "questionable material" at Sadie's II.

Concerning the precipitous removal of the magazines from

continued on page 15

Woman dies in Ghetto fire

by Sharon Preston

The McGill Ghetto has been struck by another fire, claiming the life of an elderly woman.

The victim, 84-year old Juliette Croteau, lived alone and was confined to a wheelchair. Sources report Croteau died of smoke inhalation.

The fire took place last Friday at the corner of Pine and Hutchison. It took Montreal fire fighters an hour and a half to bring the five alarm blaze under control. The fire was contained to the lower floors, lessening the extent of damage.

The fire began in Croteau's apartment and the official cause of the fire has not been determined. Fire fighters at the scene, however, did not rule out the possibility of a gas explosion due to the heat intensity of the flames. Currently, there is no gas working in the building.

The seven story apartment

building housed predominantly elderly persons although between six to eight apartments belonged to students.

Susan Burke, a second year arts student whose apartment was two doors down from Croteau's, said her apartment was the worst hit, next to Croteau's.

"We can't live there," she said.

"The smoke's not going away and there's no gas."

Burke met yesterday with inspectors who told her no repairs can begin until the adjustment for damages are made.

The building's administrator, who refused to give his name, would not specify as to when the repairs would be completed.

"We're doing what we can to see that the tenants can come back to the building as soon as possible," he said.

"I thought it could be cleaned up right away," said Burke. "But nobody said

anything."

As a result, Burke and her roommate have had to ask the landlord to break their lease.

"Right now I'm staying in a friend's studio apartment and that's not going to last long. I'm going to look for another apartment," she said.

Mebbie Aikens, Co-ordinator of Off-Campus Housing, explained that finding housing available on a short-term basis

continued on page 15

Support grows for journalist

by Suzy Goldenberg

Civil Rights activists are marshalling support to prevent the deportation of journalist Victor Manuel Regalado Britto to El Salvador.

The final verdict on Regalado's expulsion is expected on this Thursday or Friday. La Ligue des Droits et Libertés hopes to exert suffi-

cient public pressure to keep Regalado in Canada, before the Immigration hearings.

Although Regalado was finally granted refugee status February 5th, he may still be deported to El Salvador because of a certificate signed by the minister of Immigration, Lloyd Axworthy attesting to his "security risk."

For reasons that the minister will not reveal, Regalado cannot be allowed entry into Canada because he poses a threat to national stability.

Even Regalado himself is unaware of the charges directed against him. As yet Regalado is awaiting Immigration decision in Parthenais jail in Montreal.

Normally, an inquiry such as Regalado's would take five minutes, said Dominique Brossard, spokesman for La Ligue. But La Ligue is circulating a petition to publicize the issue and make a hasty decision improbable.

"We will struggle all the way to the Supreme Court. It's a matter of principle; Regalado present absolutely no security risk to Canada," Brossard said.

Jocelyn Lamoureux, co-ordinator of La Ligue reported that 150 people phoned their office in support of Regalado on Monday and that many had signed the petition.

Some notable signatories of the petition include MNA Louise Harel and Francois Martin, director of Amnesty International and Jean-Louis Roy head of Le Devoir.

Carlos Valles of Salvapresse

continued on page 15

MAUT joins students in fight against cuts

by Peter D. Findlay

The McGill Association of University Teachers (MAUT) and Students' Council have taken another step in the fight against cutbacks in the formation of the Joint Committee on University Assistance.

According to Students' Society "Coordinator against Cutbacks" Bruce Ness, the committee was set up in an effort to increase the public's awareness of the funding crisis facing both McGill and the rest of the

educational system.

"The main purpose of the committee is to inform the general public in the hope of at least making the government aware of the impact its actions are having on the province's universities," said Ness.

Plans are now being finalised for a "National Day of Protest" on March 11. At that time universities across Canada and Québec will mobilise in demonstrations across the country in opposition government

funding policies.

Although the primary thrust of the committee's activities this semester will be directed at the provincial government, Ness was quick to point out that the federal government's funding policies are also an issue of major concern.

"The federal government is a major problem in the cutback crisis mainly because of the uncertainty of how its funding will be implemented on a pro-

continued on page 15

DAILY STAFF MEETING

TODAY AT 3 PM
IN THE OFFICE.

Be there.

More exciting news on page 15

Take a walk on the wild side

Cruise one

We realised that if we were to produce a special gay issue, we had better know exactly what we're talking about. So we decided to go cruising. On a Monday night. In the middle of winter. I guess some of us are not as brave as we pretend to be.

The lesbian bars were closed that night, so the women ended up at Howard Johnson's waiting for the men to return from their tour of the exclusively male gay bars. We then proceeded to go to the two gay bars in Montréal that are basically for men, but allow women who are escorted.

Not surprisingly, the bars were rather dead. If you are looking for crowds, music, and, above all, a feel for the atmosphere, don't go to a gay bar on a freezing Monday night.

I think those who went "cruising" with us that night who had not been to many gay bars previously felt that they had learned a lot. Perhaps they had, but if you want to study gay bar scene, you have to do so when it is at its peak.

I frequented a number of gay bars regularly last summer, when they were always crowded, be it Monday early evening or Sunday during the wee hours of the morning.

During that time I noticed a difference between the atmosphere of gay bars for men and those for women. Quite a difference.

The gay male bar scene is a weird and sometimes ugly thing. For the most part, men cruise other men, avoiding the ones they have already "tricked", looking for new flesh. At the more daring bars, like Hollywood's or 1202, there are strippers and nude dancers, so if you don't find any meat that is yours exclusively, you can take in what is wiggling on the stage for the pleasure (or lack thereof) of all.

Meanwhile, at the lesbian bars, there are no nude dancers, no strippers, no waiters in skin-tight unbreathable jeans. There is few or no women "cruising" other women. Rather than avoid the familiar faces, they greet them with a smile and invite them over for a drink.

At the lesbian bars, many of the women come in groups; they share a large table, and talk, drink and dance together.

There are few tables at a number of the gay bars. They have benches where many men sit and wait to be spotted,

while others cruise around. Not many men come in large groups, and those that do usually split up—they have a job to do: find some flesh.

Obviously, the difference between male and female gay bars is more than just the sex of those who frequent them. But why?

It is understandable that gay men want to demonstrate their sexuality. There are so much discrimination against them, so many Jerry Falwells and Anita Bryants out there who say that they are sick and have no right to live.

In response to this persecution, some take political action, some hide, and some express their sexuality at every chance, even if it means exploiting themselves, objectifying their bodies, and, sometimes, being very, very lonely.

Yet lesbians, who are also persecuted, don't resort to such exploitation. Of course not. They have seen it all in the straight world. They have seen women

strip, pose, wiggle, prostitute. They have seen women become beings whose purpose is to have their bodies watched, ogled at, used, and then discarded. And they don't want it. They don't want it for themselves, and they don't want it for their sisters.

Is there a difference between the objectification of men in the gay community and women in the straight community? Yes.

Pornographic depiction of women reinforces an oppression that has existed for a long, long time, an oppression of women by men.

Gay male pornography, celluloid or live, is not reinforcing an ancient oppression. Instead, it is the beginning of a new oppression: gay men exploiting themselves and each other.

Should we concern ourselves with a possible future oppression? Certainly. We have seen how hard it is to fight oppression that has existed for aeons. Should we wait until the exploitation of

gay men is an accepted fact of life, as sexism and racism has become for so many, before we try to fight it? I should hope not.

While straight men are told that a woman is insignificant unless her breasts are a certain size, her waist is narrow, and her legs are hairless, gay men are being told that they must judge themselves and their lovers by the size of their penis, the width of their shoulders, and the absence of wrinkles on their face.

Yes, bars can be lonely. But it is the "pick-up" bars that are lonely, the bars where the men are there to "score". Gertrude's isn't lonely, the lesbian bars aren't lonely; they are places to meet friends, have a drink, dance.

What could be more lonely than sitting alone in a bar, waiting to be picked up, watching the perfect body girate in front of you, the body of someone you can not talk to, touch, or intimately love?

Paula Slepniwicz

Cruise two

So we went to these bars, we had drinks, we saw people, we danced. I met this guy in the toilet, just setting up some hashish. Put it on the end of a cigarette, and we smoked it. Then he drifted off into the bar, and I went back in...

The bar was dark, sort of, but there photos of elegant looking men on the walls, wearing tuxedos and with faces that looked like they had been carved out of marble. The dance floor was empty with a couple of people drinking on the edges just staring into it. Most people were leaning against the bar buying drinks.

The music was rhythmic pseudo disco with a touch of electronic new wave. Good for dancing.

We walked down the stairs, turning a corner, and walked through the door. There were square tables all over the room, chairs, tacky decorations on the wall and a television. Some kind of special on, with dancing and singing.

Sat down and ordered drinks. Drank drinks. Looked at television. A nice place to come for a quiet drink. "Why this could be any brasserie".

Walk up the stairs. Through another door. Music playing loudly. We go and sit down. The (male) waiters are wearing little G-Strings and nothing else. There's no dance floor, but a stage protrudes into the middle of the tables.

This guy is dancing. He's wearing a white three piece suit, and has a cane. He dances very well.

The drinks are expensive, but there isn't a cover.

The guy comes out again and starts taking off his clothes while dancing. But he stops and goes back behind the curtain.

Then he comes out wearing a short kimono and nothing else. He undoes the kimono and keeps dancing.

The audience don't cheer, they aren't leering, and they aren't drooling. They enjoy, but on a camp level—and this guy can dance.

Why isn't it the same when it's a guy up there dancing? Isn't this just the same old sexist crap that women have been fighting for so long?

But it isn't the same. People aren't reacting in the same way, people aren't coming from the same direction as they would be in a straight strip joint.



In a straight bar there is the immediate objectification and distinction of the stripper and the audience. The woman is the object of the collective gaze of "them", a gaze designed to belittle, to objectify to manipulate, and ultimately to possess. The scene cannot be treated in isolation, either. Pornography and strip are all parts of an industry that is designed to make money out of the oppression of women in our society.

Straight strip takes men and reinforces their oppressive and violent attitudes towards women. It feeds off of the sexism that it helps to reinforce.

But what was happening in this bar when this guy was taking off his clothes?

The relationship with the audience wasn't a division of them and us, people weren't there to leer at the dancers body.

People were there to have a good time, to meet their friends. Their reaction to the dancer was more one of amusement. Perhaps people were being exploited because the drinks were expensive, but that goes for a lot of bars.

What is most important to realise is that the scene in the bar didn't feed off society's problems. A straight strip is an aspect of a sexist society and an element in reinforcing that society. This strip was different. Rather than being part of the sexism within society it represented, in part, a refutation of that stereotype.

People don't leave this strip with oppressive attitudes towards men, they don't leave with a reinforcement of society's sexism inside themselves.

Some might say that this kind of strip is preparing us for a new wave of op-

pression and warped attitudes. Do we really need to be worried about men becoming oppressed in the near future? It certainly seems unlikely.

To accuse the gay community of replicating the relations that exist within the straight community is a simplistic accusation. The manner in which we can overcome stereotypes within our society is necessarily flawed and limited. It's not easy, and nothing can be perfect in an imperfect world.

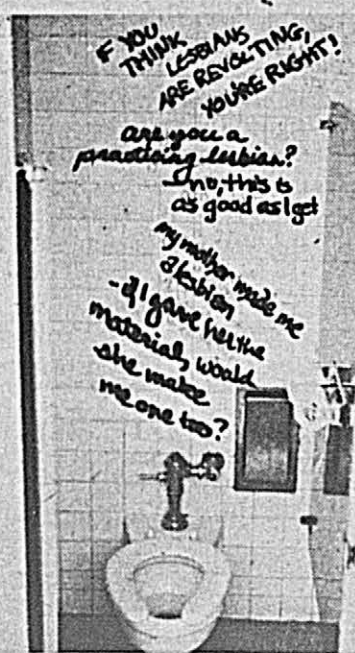
There are other things that set the gay bars aside from the straight scene. In one bar the police suddenly walked in, with torches. They didn't say anything to anyone, they just shone the torches at a couple of people, stood about looking heavy and heterosexual, and then marched out.

As soon as they had left a couple of nervous people went to the coat check and left hurriedly.

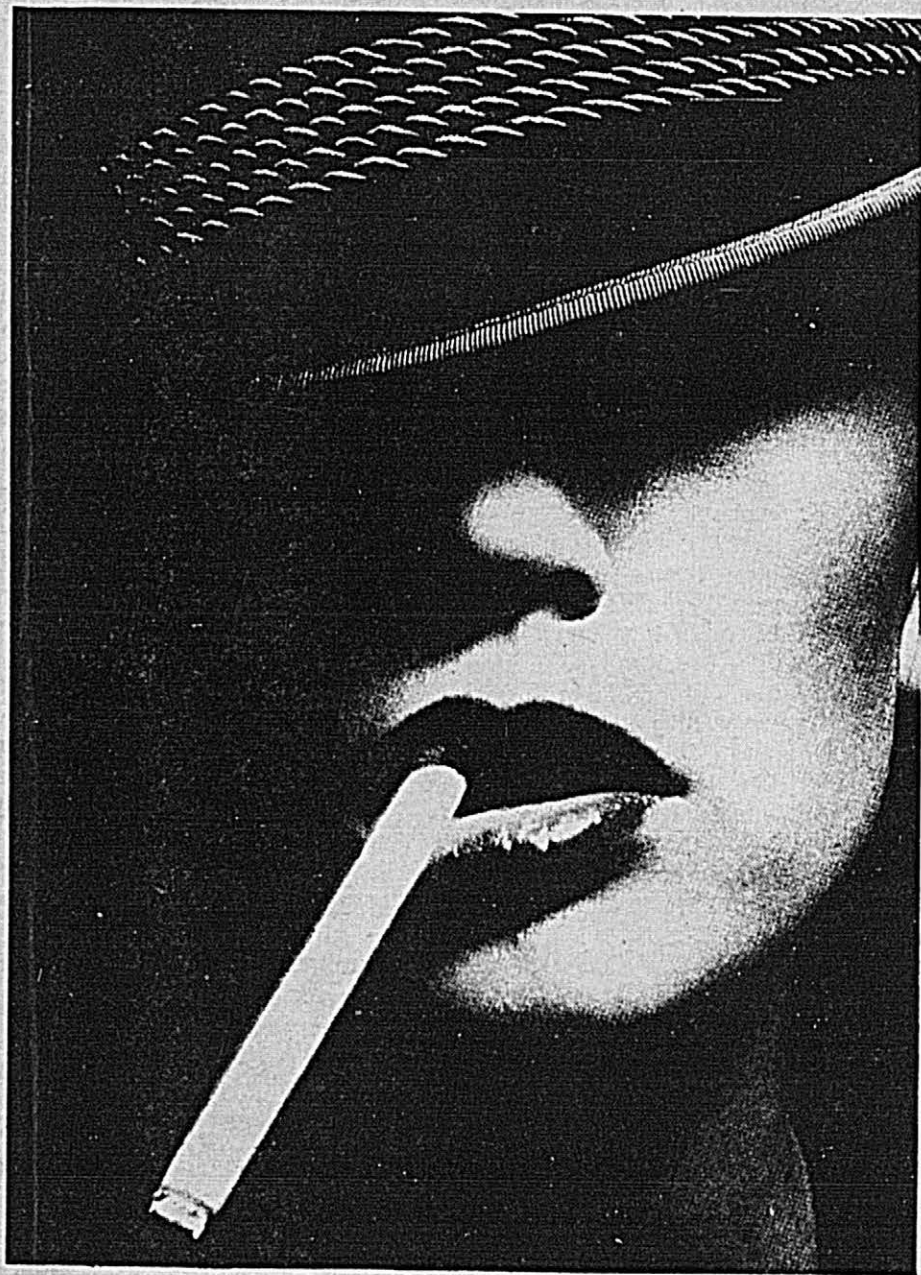
What were the police doing there? "C'est un verification, un check seulent" says one guy, he raises his palms to the ceiling and smiles sarcastically. Just routine harassment.

In the end what can you say about going to all these bars? In the most fundamental way all bars have a great deal in common. Lonely people go to bars, lonely straight people, lonely gay people, lonely undecided people. For all the music, the decor and the atmosphere serves to try and cover people's loneliness, to comfort the alone. A lot of people just want to get picked up so that they can have someone to talk to.

Richard Flint



Daily photo / Michael Wyszowski



...and another cruise

"It is important that we write articles about gay life...articles that show the culture. Maybe we should cruise some bars and write impressions."

All the staff of the project agreed with these sentiments. This sophisticated, enlightened young male was sure he was enlightened enough to handle a few bars. After all I'd spent two summers working in a resort for a strange but wonderful mixture of American upper class, artists, gays, French-Canadians and every conceivable combination thereof.

The night of the cruise I realised that a tourist town was a different situation than home turf Montréal gay culture.

The first bar was no problem but there was no action to speak of either. The second, a gussied up "Gay Burlesque" place, was another story. The waiters were wearing leather G-strings and boots. Period. While I was reaffirming for the eighth time that evening, my ability to deal with the scene, the dancer came out from behind the curtain with the jacket he wore in the earlier set, but without any of his other attire.

So much for being sophisticated.

A debate between my two companions then ensued. "This is just as exploitive as any female strip," claimed Companion I. Companion II disagreed—"this is a temporary parody of a female strip. It's different, not exploitive," he said.

I wasn't sure I understood the parody

bit. I figured it was a pretty classy act as strips go. My guess was based somewhat on the fancy stage, lighting system and sound system, but mostly the \$2.50 charge for a beer

There was not much action in the next bar except for a cameo appearance by four of Montréal's finest. Most patrons left the disco in a hurry.

So much for gay rights in Québec. That the cops came to make people feel uncomfortable was generally agreed on. That they succeeded was obvious.

Although other bars faded from drunken memory, the last one sticks out of the inebriated haze as an action spot. The clientele was definitely on the make. It was ego-gratifying to be approached, but this enlightened cruiser remained a wallflower.

Somehow, although the experience was enlightening there was one thing that bothered me as I left the bar. My companions had left me to pick up more than a few tabs. How did I end up with no money?

The next morning the enlightened one felt more enlightened despite his throbbing head. I had travelled through gay culture. I had been shocked but could now begin to understand a different style of life. Now if I could only track down my companions to pay me back for all that beer.

Tony Chuck Munter



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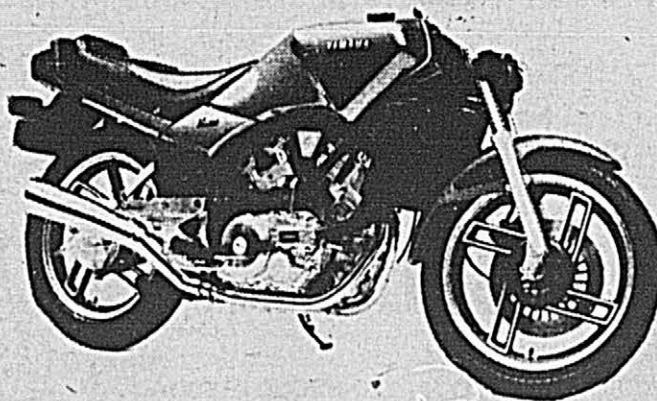
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Glad to be gay....



The British Police are the best in the world,
I don't believe one of these stories I'm told,
About the raiding of clubs for no reason at all,
Lining the customers up on the wall,
Picking up people, knocking them down,
Resisting arrest as they're kicked on the ground,
Searching their houses, calling them queer,
I don't believe that sort of thing happens here.

Pictures of naked young women are fun,
Titbits in Playboy, page three of the Sun,
There's no nudes in Gay News, our one magazine,
But they still found excuses to call it obscene.

Read how disgusting we are in the press,
The Telegraph, People and Sunday Express,
Molesters of children, corrupters of youth,
It's there in the papers, it must be the truth

Try and
Sing if you're glad to be gay,
Sing if you're happy that way, hey
Sing if you're glad to be gay,
Sing if you're happy that way.

Don't try and kid us that if you're discreet,
You're perfectly safe as you walk down the street,
You don't have to mince or make bitchy remarks,
To get beaten unconscious and left in the dark :-
I had a friend who was gentle and short
He was lonely one evening
He went for a walk
Queer bashers caught him, kicked in his teeth,
He was only hospitalised for a week,
(And he still bears the scars)

And sit back and watch as they close down our clubs,
Arrest us for meeting and raid all our pubs,
Make sure you're boyfriend's at least 21,
And if you're a lesbian don't be a mum,

Lie to your workmates, lie to your folks,
Put down the queens, tell anti-queer jokes,
Gay Lib's ridiculous, join their laughter,
The buggers are legal now, what more are they after ?
Tell them :-

Sing if you're glad to be gay,
Sing if you're happy that way, hey
Sing if you're glad to be gay,
Sing if you're happy this way.

From the song "Glad to be Gay" by Tom Robinson

"Tolerance" or acceptance ?

continued from page 1

The movement faces, in its attempts to gain acceptance for gays, the legacy of centuries of oppression. We find ourselves drawn into conflict with numerous religious groups whose interpretation of Judeo-Christian scripture puts them in a position of condemning anyone who argues for the moral equality of non-reproductive sexuality. We find ourselves in conflict with conservative ideologues who deny us a place in their "true-blue" family structure. At the other end of the political spectrum we find Stalinist ideologues who seek to *reeducate* us by forced labour.

The ways in which gay people are oppressed vary widely. In Canada, save for Québec, where we are no longer automatically considered criminals, unequal enforcement of archaic laws is the official means of oppression. In the United States, legislation against non-reproductive sexuality, once again unequally enforced, is used to terrorise us. In the Soviet bloc countries, evidence of *deviant* behaviour is itself a crime. Where official sanctions leave off the public, constantly exposed to homophobic propaganda, picks up the task of keeping us in our place.

In contemporary society there are few more damning epithets than "dyke" or "faggot". We hear them used almost indiscriminately, by all ages. The childish taunts in the schoolyards, the challenges on the street, the pompous utterings of bigotted churchmen. They serve to drive home the same message, "You are not wanted". For those unwilling to accept the message there is physical intimidation, violence and, increasingly, murder and assassination.

Most damaging of all is the self-oppression of gays: the internalisation and acting out of straight stereotypes of gays: The misogyny of many gay males; the rabid isolationism of some lesbian factions. While not seeking to impose a new orthodoxy upon gays, we've all had enough of living under rigid orthodoxies, one cannot but decry the actions and attitudes of many of our own.

Perhaps most lamentable is the refusal of many gays to accept the linkage of our oppression to that of others. That there exists, amongst many gays, the belief that if we try to be conservative enough that our differences will be overlooked; that our becoming involved in the existing power structure will negate the legacy of history. The oppression of gays is not unique. It has unique aspects, but in the final analysis it is as demeaning and dehumanising as the oppression of any other minority group.

The gay liberation movement's aims are far reaching. We seek legislative changes in an attempt to put an end to the official oppression of gays. However, this is not our sole end. The most immediate example available to us, legislation

here in Québec, shows that even when the desired changes in legislation occur our lot is still dependent upon whether or not the population as a whole accepts us. Legislation can ensure tolerance, and it provides an avenue of recourse when intolerance is encountered. It cannot, however, ensure acceptance.

We have a past, we have memories of past oppression and experience oppression in the present. We have burned by religious fanatics, hounded and gassed by political fanatics of all ideologies. Our history has been perverted by sanctimonious "scholars", and we are the subject of more asinine "scientific" theorising than any comparable group. As gay liberationists we seek to put an end to this oppression, the religious, political and intellectual oppression of gays that often seems to be one of the foundations of this society.

Although straight society has a role to play in our struggle the responsibility is ultimately ours. In the words of a pioneer German homosexual rights activist, Kurt Hiller (1921): "The liberation of homosexuals can only be the work of homosexuals themselves."

Today

Around the Fireplace

Conversation & Hot Chocolate, 3:30 p.m. - 5 p.m. at the Chaplaincy Services, 3484 Peel (Newman Center) hosted by Rabbi Ronnie Fine, Chabad House. Tel. 392-5890 or 392-6711 for more information.

McGill Choral Society

Rehearsal at 8:00 p.m., Strathcona Music Bldg., Room C304. New members welcomed, especially male voices. Information 392-4367.

Community McGill

Share some of your time with a child that needs you. For more info on volunteer programs come to our office Union rm 408 or phone 392-8937.

Gay men and women of McGill

Meeting with gay friends of Concordia from 18.00h to 20.00h. Representatives of ACHUM and Gay McGill will assist. Hall Building, room H-333-6.

McGill Outing Club

Open meeting at 7:30 p.m., Union rm. 107-108. Sign-up for trips: Ice climbing, mountaineering, winter camping and find out about our toboggan and skating party on Feb. 17th. Also: Ideas for Ski school 3?

Word Bookstore Poetry Series

Gary Geddes will read from his works, 8:00 p.m. at The Word Bookstore, 469 Milton St. Tel. 845-5690.

Environmental Film Series

Presented by the McGill Environmental Society. *Nuclear Power*, and *Solar Energy* in Burnside 45 at 1:00 p.m. If you are interested in learning more about the Environmental Society come to our meeting this Thursday at 5:00 p.m. in Union rm 404.

The McGill Chess Club

Is having a meeting in Union rm 425 from 10:00 to 12:00.

Camera Club

Instruction has already begun. Sign up now for basic printmaking, Union rm B06.

Free Christian Science Lecture

Richard Howard, C.S., member of the Christian Science Board of Lectureship, will speak on "What do you mean - Christian Science treatment?" at 8 p.m. in Union rm 425. Everyone is welcome.

Student Director Projects

Preliminary auditions to be held 2 - 6 p.m. and tomorrow 3 - 5 p.m. in Arts B50 (The Blue Room). Bring a poem or nursery rhyme (not necessarily memorized). Eight productions in all to be performed in April.

El Salvador Committee

Meeting at 5:00 in Union rm 406. Everyone interested please attend; it is very important.

McGill Investment Association

General meeting at 6:00 p.m. in Union rm B01. Because of increased mailing costs, the Newsletter will be distributed at the general meetings.

New Democratic Party of McGill

There will be a general meeting in Union rm 310 at 4:30. All regular members are expected to attend. Anyone else interested in NDP McGill is also welcome to attend.

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Eli Rockowitz, Executive Member
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Film: "The Falashas" by Mayer Levin

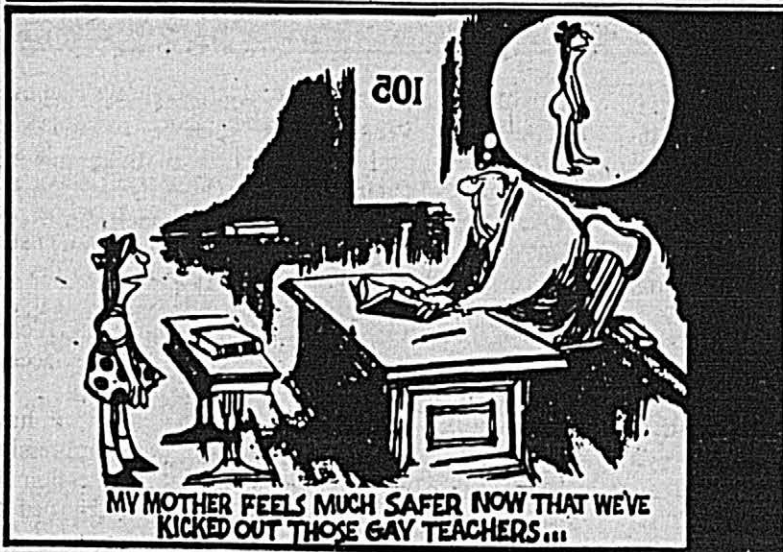
Sunday, February 14th, 8:00 p.m.

Kellert Hall, Snowdon-Y, 5500 Westbury

For more information:

845-9171

HILLEL



Bisexuals...the misfits

by Paula Slepniwicz

Perhaps an article on bisexuality does not quite fit into a special issue on homosexuality. However, bisexuals don't fit in all that well anywhere...there is no bisexual community, and it will be a long time before there will be a special issue on bisexuality.

Suffice it to say that the topic is relevant to this special issue in that both deal with discrimination and oppression as a result of being different from the sexual "norm".

What is "normal?"

The sexual "norm" in the straight community is to copulate with people of the opposite sex. In the gay community it is to copulate with people of the same sex. If there is no bisexual community, then logically there is no sexual norm for bisexuals.

Bisexuals receive discrimination from both sides. Homophobic straights claim that there is something wrong with them because, yuck, they fornicate with people of the same sex.

From self-righteous gays, they hear that they're are cowardly, confused, and/or pretentious. Cowardly because they refuse to admit to their homosexuality. Confused because they are "going through a phase"—give them time and they will discover their "true" sexuality. Pretentious because they are really straight, but sleep with people of the same sex in order to be chic and

trendy.

If you believe everything you read, by now you must be thinking that bisexuals are one fucked-up bunch of people. Not so.

What is bisexuality?

Admittedly, some people who are practicing bisexuality are cowardly, confused, pretentious, etc. But far from all.

Apparent bisexuality in some is a product of fighting one's socialisation. There are heterosexuals who venture into homosexuality because they have been raised "straight", and are not sure that this is the lifestyle they wish to follow. As well, many gays have committed heterosexual acts—how could they possibly avoid it, when they have been told by society again and again to think, talk, and, above all, act straight?

However, there is a big difference between *practicing* bisexuality and *being* bisexual. Sexuality is not merely with whom one sleeps.

Copulating with members of either sex as a result of societal pressure, curiosity, or experimentation is one thing; romantic, sexual, and emotional involvement with both men and women is another. I

can not presume to define the two conditions; however, the differences between the two should be obvious.

There is a large number of people out there who love both men and women, sexually as well as emotionally, who are not experimenting, trying to be different and trendy, or acting out of societal pressure. They are responding to their needs and desires, which, for them, can be fulfilled by both men and women.

Sexual orientation is a rather strange phenomenon. Why do people prefer one sex over another? Because we have been socialised to be so different from one another. Because, so often, women have been taught to play one role, and men another.

Yes, there are many differences between the sexes, but only the physical are not contrived—the rest are the result of the weird standards society has set for us over the years.

Perhaps when we are all on an equal level, and our treatment is not based on our sex, race, or age, we will love one another (emotionally and sexually) as human beings first, and only notice the sex of our partners when we crawl into bed with them.

Sunday's Child

by John Bailey

It's not yet on the national bestseller list, but with the scintillating wit of its hero, and the action packed development of the plot, Edward Phillips' novel "Sunday's Child", may just prove to be the much needed tonic in the genre of gay Canadian suspense novels. This gushing romance is the literary love life we've been waiting for.

Our book's hero, Geoffrey Chadwick, exhibits an uncanny likeness to his creator.

Phillips, a Montréal native, and moreover an English Canadian living in Westmount, has an impressive list of credentials to add to his literary accomplishments. He is a graduate of the Université de Montréal law school and holds two Master's degrees—one from Harvard and the other from Boston University. An artist as well as a scholar, Phillips designed the cover of "Sunday's Child".

Our hero Geoffrey is a lawyer also. He possess a fine wit, understands Chekov, and knows how and where to spend his money. In middle age, and neither quite in nor quite out of "the closet", Geoffrey spends much of his time drinking, and much of it avoiding the pointed queries of Millicent MacLean, "the nosiest senior citizen in captivity."

Peeling aside the more mundane aspects of his hero's life, however Phillips quickly leads to understand that we are not reading the biography of some quasi-Perry Mason, nor for that matter of his Canadian counterpart Quenten Durgan Q.C.. For beneath the highly polished exterior of a successful lawyer there lies a character fatigued and bored with his own sense of urbanity. It is this boredom that ultimately propels our Geoffrey into committing deeds more ghastly and black than many a vivid mind could imagine.

"Sunday's Child" is the only novel that I've read recently wherein the hero is also a murderer. And the dread act is committed smack dab in the middle of the book—a psychological and literary affront right before our very eyes. Phillips subtly maneuvers the readers sympathies for the flawed Geoffrey, so that in spite of his macabre deeds, we empathise with him.

As the plot increases in suspense, so too grows our concern for its hero, who at first tries comically, and then desperately to dispose of his victim's body. The denouement of the book leaves us gasping for relief, and the second death in the novel—I won't say whose—is even more violent and chilling than the first. A lot happens before this tale settles to rest.

"Sunday's Child" takes place in a fantasy book and we the readers gleefully lap up the fantastic details. There are a host of oddball characters milling around the story and they all add colour and humor to this murder mystery. The reading is light, easy, and most of all, intelligent. The characters may not be the type you'd like your mum to sit and chat with, nor are their actions for the weak of stomach, but there is an overall mirthful and mischievous timbre.

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SCARLET KEY AWARD 1982

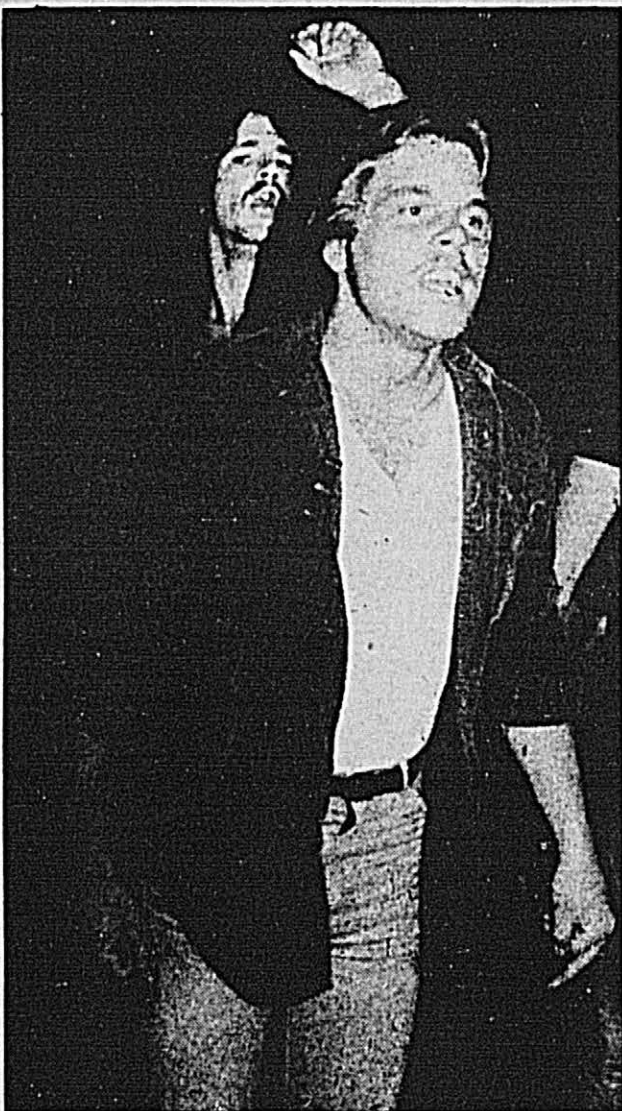
We are now calling for nominations for the Scarlet Key Award which distinguishes those students who deserve recognition for their contributions to McGill *aside from academic achievement*. Excellence in leadership, effort and involvement in campus activities will be specially considered. Any student exhibiting such qualities while maintaining their academic commitments may be nominated for the receipt of this honour.

Students and staff alike are eligible to nominate candidates for the award. As well, if a student should want to nominate himself or herself, he or she may in fact do so.

Nomination forms should include the name, address and phone number of the nominee as well as pertinent background information about the individual in regard to his or her activity at McGill. These forms are available at the Student Union General Office, 3480 McTavish room 105.

THE DEADLINE IS FRIDAY, FEBRUARY 19th.

Adrienne Jones
 Marcel Mongeon
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Clarion photo/ W.M. Pipher

Civil libertarians claim gay-bashing endangers everyone

by Hal Koblin

For years now, Ken and the boys have been getting together every Saturday night for some cold beer, good times, and a stroll through the streets of Toronto the good.

But Ken Popert got more than he bargained for when he marched down Toronto's Church street as a marshal at a Gay rights demo on Saturday, June 20.

Instead of a good time, he was struck down by a Metro Toronto police car, recklessly driven through a crowd of protestors by an officer whose identity is known only to the gnomes of the city's notorious 52 Division.

"I was in the marshalling line...I saw out of the corner of my eye that the people behind me were beginning to scatter. I turned around, and there was a police car bearing down on us. I couldn't get out of my fast enough," said Popert, who was bruised and dazed by the passing car.

Gays and the law

Popert was protesting a campaign against Toronto homosexuals undertaken by the metro Police last spring. On the evening of February 5, 1981, the largest mass arrests in Canada since the October crisis occurred in Toronto when police raided three homosexual bathhouses and arrested 286 men, 266 for being found-ins in a common bawdy house.

Of the 286 men arrested, six have been found guilty, two after trial pleas and four after trial. One of the cases has been appealed, and the rest have been remanded by the court, mainly by requests from the Crown. 240 of the men arrested are still awaiting trial.

The raid enraged civil libertarians, who question the arrest and subsequent levelling of charges against the bathhouses' clients.

Alan Borovoy of the Canadian Civil Liberties Association feels the government should launch an inquiry into the actions of the Metro Police towards the Gay community.

At the time of the bathhouse raids, the federal government was considering legislation that would have amended the Criminal Code to make the sexual behaviour of bathhouse found-ins legal.

"If Parliament had already begun to indicate that this kind of conduct should no longer be regarded as unlawful, that makes all the more questionable the exercise of this kind of raid. What did they do it for? Why did they have to go after all those found-ins?" he asked in an interview last July.

Edwin Webking of the Canadian Federation of Rights and Freedoms feels the raids must be viewed as a specific, discriminatory action against a minority group.

"Part of the motivation behind the police was to show that they were on the side of good and to garner that particularly redneck vote which is very important in southern Ontario, particularly Toronto.

"There was a provincial election pending, and I think that all of those things together created the mechanism by which the police could then go and do what they did under the laws of Ontario and under the Criminal Code of Canada as well."

Paul Kellerman, a Toronto criminal lawyer and the attorney for several of the found-ins, agrees. "I think this is an example of the State feeling...that these are people falling out of traditional roles. It suggests that the Ontario government, to please one part of the electorate, is prepared to attack another part, and this endangers everybody," said Kellerman, who feels the police would not have proceeded with their actions without the approval of the Ontario government.

"I think it (the Ontario Government) has obviously

made an attempt to attack this community. After the first raid in February the public outcry was very great, and the raids were obviously a big issue. I don't think the police would have made the decision to attack again without the approval of Attorney General Roy McMurtry," he said.

Borovoy, who said he "doesn't necessarily agree with the complaints of the gay community," criticized Attorney-General McMurtry, for refusing to launch an inquiry into alleged police excesses.

"To the extent that Roy McMurtry has not responded to these requests, he is not behaving with the fairness that members of the public are entitled to expect," he said.

Legal reforms insufficient

In response to the raids, civil libertarians and spokespeople for the Gay community have called for the implementation of specific laws to protect the rights of homosexuals.

For example, the Toronto raids could not have occurred without the existence of loopholes in the Criminal Code of Canada.

According to the Code, acts of a sexual nature between consenting adults are legal. However, the code also defines homosexuality as an immoral act. Another part of the code defines a bawdy house as any dwelling or building in which immoral acts occur, thereby making any building where homosexual acts occur a common bawdy house.

Webking feels it isn't enough to close the loopholes. The Charter of Rights, due to be shipped back in the near future, doesn't offer specific protection to homosexuals.

"I think they specifically ought to do away with any legislation that can be used by the police to reflect the

individual officer's or the police force's prejudices against gays. What this means is legislation that indicates that sexual behaviour between consenting adults irrespective of their sex is nobody's business," he said.

Activists are also calling for a redefinition of the discretionary powers enjoyed by police forces. Under the current system, police officers are allowed to selectively determine which laws they intend to enforce.

Because of this, Borovoy said: "It's very important that a set of guidelines be composed that will be perceived by the public as fair. Statutory amendment won't cover it."

Police actions questioned

The attitude of the Toronto police towards gays has also been questioned. The *Toronto Clarion*, an alternative newspaper, photographed two undercover police carrying the lead banner at a demonstration held to protest the raids last February. The officers carrying the banner were also photographed arresting demonstrators later that evening.

But it took the actions of the police at the June 20 demonstration, where Popert was injured, to convince members of the gay community that they cannot rely on the Toronto Police to objectively enforce the law.

As the demonstration dispersed, police failed to control a group of anti-gay agitators who had been harassing the protestors throughout the course of the evening. Ten minutes after the demonstration ended the "queer bashers" attacked the dispersing demonstrators with wooden slats from a nearby picket fence.

"We pleaded with the police after the demo ended not to let the 30 to 40 thugs out of their sights until the crowd dispersed. They told us to fuck off. They knew what was going to happen. It was very, very obvious," said John Burt, acting chairperson of the Right to Privacy Committee, a Toronto gay rights group.

Contrary to a statement subsequently released by the Metro Police, none of the six people charged as a result of the ensuing violence were members of the mob that assaulted the protestors.

"That demonstrated for our community exactly where the police stand. And when they (the police) came into action, they attacked gay people, and not the queer bashers," he said.

Burt blames the police for increasing the incidence of violent actions against Toronto gays. His group has documented 14 assault cases against gays in the period from February 6 (one month after the first bathhouse raid) to June 12 1981.



Clarion photo/ W.M. Pipher

"The queer-bashers have taken their cue from the police. They see how the police hold the gay community in contempt, and they think they can assault gay people with impunity," said Burt.

In response, some Toronto gays have formed a citizens' action group, the Gay Street Patrol, to defend themselves.

The existence of the Patrol has been criticised by sources usually sympathetic to the gay's need for civil liberties. The *Toronto Star* likened it to a vigilante group in an editorial printed last July. The editorial also said police statistics have not revealed any increase in the incidence of attacks against gays.

But, gay community leaders insist their patrol is essential if their rights are to be protected.

"The term vigilante is generally used to describe a group of people who go out specifically to do violence, whereas the Gay Street Patrol is the exact opposite. They're there to protect, not to attack, to document cases of assault, and to provide legal and medical services," said Bob Gallagher, a member of the Right to Privacy Committee executive.

"Gay people are absolutely frightened to go to the police at this point, so police statistics saying the gays aren't under increasing attack will not reveal what's going on."

Gallagher said the police have shown no willingness to improve the situation.

"I personally was one of two people who made an offer at the June Police Commission meeting, where we delivered a 40-page deputation to get the police together with the gay community...to calm down what is essentially a crisis situation.

"They refused to comment or even to answer our questions."

In fact, a Canadian Press article in the February 8 *Montreal Gazette* said the situation hasn't improved. The article quoted Staff Inspector Forbes Ewing of the Metro Toronto police department's morality bureau as saying that relations between the police and homosexuals are no different than last year.

Public action needed

If police persecution was the only problem facing homosexuals, there wouldn't be that much of a problem. Legislators could get together, have debates, and pass legislation to protect the gay community's civil liberties.

Unfortunately, oppression does not occur in a vacuum. Police and redneck discrimination against gays is occurring, to a large extent, because members of society at large are not acting against it.

"What people don't understand is that if you agree with the diminution of the civil liberties of a particular minority group, then you create the environment in

which that invented assault can continue on, and when it does where does one draw the line?" asked Webking.

"It's gays today, it might be NDP tomorrow, it might be socialists, it might be God knows what. And it just seems to me that if you allow for this kind of thing, then you create the kind of environment for a wholesale assault on civil liberties and then everyone loses — no one has any civil liberties."

...Back in Montréal

The election of the Parti Québécois government in 1976 and its introduction of the Charter of Human Rights of Québec has alleviated many of the problems faced by gays within this province. The Charter, which bars discrimination based on sexual orientation, does

"There isn't much harassment here, there's nothing more that can be done in terms of legislation or affirmative action. We're not discriminated against in fashions that would allow affirmative action to be useful," he said.

However, Tomlins does feel that a public education campaign should be undertaken to make members of the public aware of the need to promote gay rights.

"There has to be more communication between gays and the public, especially in regard to the schools. This is happening to a certain degree but it's not enough. It has to start much earlier than it does now."

Tomlins also feels that gays, as well as other minority group members, should be invited to participate in the training of police forces. "It's a matter of establishing a precedent of respect for minority rights,



but more than that it's something that concerns everyone."

Above all, he said, it is in society's interest to defend the rights of homosexuals.

"The very nature of homosexuality precludes one's knowing whether or not a friend or relative is gay. Therefore it is a matter of enlightened self-interest to protect the rights and liberties of those we hold dear," he said.

Civil liberties the buck stops here

Like most "liberal" heterosexuals, I have spent my life blissfully ignorant of the problems facing members of the gay community in their everyday lives.

Let's face it—life as a middle class university student is very, very sheltered. Civil rights are a nice, academic topic, but most of us have never personally faced the sort of repression talked about elsewhere in these pages.

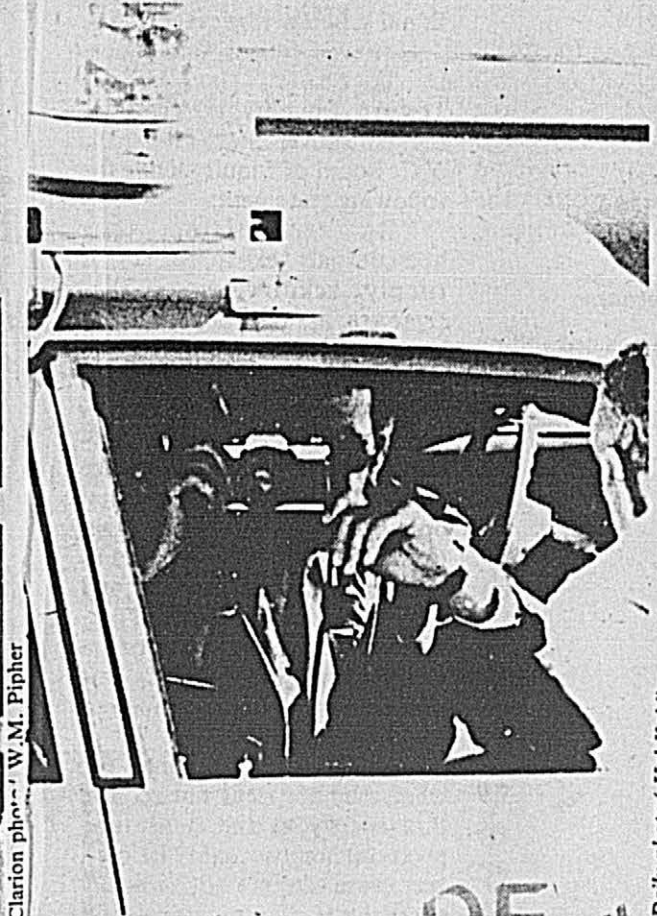
Well folks, the age of the police state is out there, at least for some of us. While covering the police beat for the *Toronto Clarion* this summer, I personally witnessed the kind of police brutality one usually dismisses as hysterical sensationalism by the media.


As a Jew, I can empathise with the plight of the gay community. Persecuted for nothing more than their sexual preference, gays are not able to take their place in society.

That this is so should worry anybody concerned about minority rights. After all, the forces of intolerance won't be content keeping just the gays down.

Repression affects everyone in the long run. It should be nipped in the bud while we still have the chance.

Hal Koblin





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Gay club denied

In a secret ballot vote January 18, the student council of Wilfred Laurier University refused a campus gay group club status.

by Fo Niemi

On January 18 the Wilfrid Laurier University student council voted in secret ballot to deny club status to a campus gay group.

As part of the gay minority, I can not help but denounce people who are intelligent and privileged enough to obtain a university education and yet still closeminded enough to make prejudicial decisions based on primitive value judgements and psychological insecurities.

As a civil liberties advocate, I can not allow such blatant discrimination and the restriction of the freedoms of speech and of assembly, as well as the right of access to public facilities. Such bigotry only demonstrates the need for gays to organise and to continue the struggle for dignity and equal rights.

Anti-gay violence on campus

Open violence against gays within university bounds is not new. Last May anti-gay groups at the University of Florida set up a petition on campus stating that "Homosexuals need bullets, not acceptance". At the University of California at Riverside, posters were circulated saying that a campus gay activist was "Wanted, Castrated or Dead". And right here in Québec, where the words "sexual orientation" occupy a proud place in the Charter of Human Rights and Freedoms, the advocates of homophobia at Bishop's College assaulted the president of the Gays Students' Alliance and used Gestapo tactics to burn "fag propaganda"; the student handbook.

There is yet another kind of violence, just as dehumanising and dangerous as that which burned a quarter of a million pink triangles along with six million yellow stars in the ovens of Auschwitz and Treblinka. This is the violence of institutions—the denial of human

rights, the restriction of liberty, and the suppression of difference.

This is the violence that refused to include gay rights in the Ontario Human Rights Code—rights that could have protected people like John Damien from being fired for being gay. Rights that could have prevented people like David Cassidy from being denied access to the Montréal Catholic School Commission facilities on the basis of his sexual orientation.

To the supporters of Anita Bryant and Jerry Falwell, there is no need to apologise, rationalise, or equivocate. Gays do not need to explain why there is a need for a club "based on sexual orientation", because gay culture and history have provided new meanings for our pluralist society. Gays do not need to explain that the function of a gay club is not like "renting motel rooms", for they understand too well what it means to grow up under ridicule, rejection and pressures to "convert". They also know what it means to unite, to provide mutual support and to reaffirm their shared consciousness of kind.

The situation at Wilfred Laurier presents a challenge—one that must be met.

Stand and fight

I urge heterosexuals who believe in civil liberties to demand the end of this discriminatory practice. Denying official recognition of campus gays at Wilfred Laurier in order to "continue the University's Lutheran tradition" is in the same class of bigotry as the miscegenation regulations prohibiting interracial relationships at the Moral Majority colleges in the United States.

Students' advocacy for social justice in El Salvador, South Africa, and other underdeveloped and oppressed countries is mere rhetoric if no efforts are made to protect the rights of oppressed minorities at home.

Legal recourse

If the University is not willing to rescind its decision, gay

students should investigate the feasibility of legal action. Litigation as a means to end all public and private discrimination based on sexual orientation presently sanctioned in statutes, regulations and judicial decisions is not uncommon, especially where provincially assisted institutions are concerned.

Past U.S. cases involving the University of New Hampshire, the Virginia Commonwealth University and the Mississippi State University indicate that gay students may be sailing against the wind.

To cite an example, in *Gay Lib vs. University of Missouri* (1976), the court heard "scientific evidence" from the psychiatrist who in 1973 adamantly opposed the American Psychiatric Association's "Position Statement on Homosexuality and Civil Rights". Dr. Charles Socarides stated that "Whenever you have a convocation of homosexuals, you are going to have increased homosexual activities which, of course, include sodomy, so that any gathering would certainly promote such illegal sexual conduct".

The court affirmed the denial of official club status to the gay group, on the grounds that "association is likely to incite, promote and result in acts contrary to and in violation of the sodomy statute" and that it was concerned about "the impact of recognition on the general relationship of the University to the public at large".

Our Supreme Court, too, has not always shown a favourable stand towards minority rights, even when the freedom of speech and equal protection of the laws are used as constitutional grounds for legal redress.

However, there is some hope. In the case of *Gay Alliance Toward Equality (GATE) vs. the Vancouver Sun* (1976), the B.C. Board of Inquiry made the following statement:

"By recognising that homosexuals exist, society is simply acknowledging that there are, in fact, people who do have a quite natural ability to relate sexually and emotionally to others of the same sex. By accepting this fact, society is having regard to the preponderance of evidence and professional opinion that exists to the fact that homosexuality is not and illness of a mental disorder and that it is a predominant and permanent characteristic of a significant portion of our population—perhaps as much as ten per cent thereof..."

"Acceptance of people for what they are does not require that society at the same time promote homosexuality or convert those who are not naturally so inclined. To recognise and respect the beliefs or practices of others without necessarily agreeing or sympathising

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Gay Catholics: double jeopardy

by Brahm Pascal Resnik

In the early chapters of the Book of Genesis, God, when confronted with Adam's loneliness, created a woman—not another man. Thus began religion's long-standing antipathy for homosexuality.

Would it be a contradiction in terms to discuss homosexuality and the Catholic church's attitude toward it? Can a religion so tied to rigorous positions on family values accommodate acolytes whose lifestyle so controverts all that the traditional family stands for in Catholic teaching?

There are a growing number of dissenting Catholic theologians and ministers who would say "no" to the first poser and a qualified "yes" to the second. And for gay Catholics that attitude is more than a stone's throw from the days of Sodom.

The Church has drawn on more than interpretation of scripture in its ongoing evaluation of homosexual orientation and activity. Discussion of homosexuality holds a minor place in scripture, not mentioned by Jesus or the prophets. However, when it is mentioned it is treated harshly:

● Leviticus (18:22; 20:13) tells us that active homosexuals should be put to death

● Paul tells us that they belong to the class of idolaters (Rom. 1:18-32)

● In I Cor (6:9-10) Paul tells us again that homosexuals shall never enter the kingdom of heaven.

As Fr. Edward Vacek writes in the liberal Catholic journal *Commonweal* (5 December 1980), "It is hard to imagine penalties worse than loss of physical and eternal life."

"However one interprets these texts, it seems safe to say that our sexual ethic is at least partially different from the one (or rather, the several) proposed in Scripture."

This is the light in which a number of Catholic ministers who offer a ministry to gay Catholics read the scriptures.

Scripture in flux

"We don't flip open the Bible and say this is the way it is," says Fr. Edward Langlois, Roman Catholic chaplain at McGill's Newman Centre, who is also minister to Dignity, a community of Catholic gay men and lesbian women.

"We're able to say, 'What was the culture and situation the Old Testament writers were writing from?'"

This is a clear departure from the fundamentalist's strict interpretation of the scriptures framed by the desire for

ideological and social uniformity.

A ministry to gays

Concurrently with the church's growing sense of social responsibility there is a recognition that gays and lesbians who are Roman Catholics feel they are misunderstood by the church, even that they are being deserted by the church, according to a report on a ministry to lesbian and gay Catholic persons by the Roman Catholic Church of Baltimore.

Ministries to gay people parallel the ones the church has set up to minister to the needs of its black, hispanic, and third world congregation. At this time the Vatican has not called for special ministries to gay people and it has been the function of groups such as Dignity and its chaplains and friends to fill that void.

As Langlois says, "If we can see that Jesus the Lord was always with the outcasts, the marginal people in society, wouldn't it be reasonable to say that's where he would be today?"

The call to chastity

The church's official position has left gay people in a sexual vacuum: Homosexuality is not sinful, it is regarded as incurable in most cases, and most importantly, homosexuals

should live out their lives without genital relations.

It is the last point which places gay Catholics in a sexual dilemma.

"Every Catholic is called to be chaste," says Langlois. "Let me explain what that means: The church says that there should be no genital relations outside the marital relationship. Since gay people cannot marry and have potentially life-giving relationships, they can not have genital relations with other gay people."

"Now a gay Catholic would say that leaves no sexual alternative but celibacy. Is that fair?"

The Baltimore church report looks at gay sexuality in a broader perspective than the official church. Drawing on Scripture, the report invokes Christ's call to perfection, "Be perfect as your heavenly father is perfect (Matthew 5:48)", as a point of departure for describing how a gay person can achieve perfection with regard to sexuality.

Sexuality, the report states, "is an aspect of personality which lets us enter other person's lives as friends and encourages them to enter our lives... it is a relational power which includes the qualities of sensitivity,

understanding, warmth, openness to persons, compassion and mutual support."

The report goes on that our genital expression of sexuality achieves its unique and fullest meaning within the context of life-giving and commitment.

"Life-giving and commitment"

At this point the report must clear the "life-giving and commitment" hurdle. As Fr. Vacek writes, "Should the significant numbers who are homosexual remain permanently single or celibate? Is this a cross they are given by God, to be carried all their adult life?"

The Baltimore report reiterates the belief that homosexuality is not sinful so much as it is merely the situation in which one finds oneself. It is therefore the starting point for a response to Christ's call to perfection.

It follows that to respond to this call one must not necessarily change one's orientation. Responding to Christ's challenge entails living out the demands of chastity within that orientation.

Says Vacek: "If there are positive values in a committed, loving sexual relation, then very strong reasons have to be given why anyone, including homosexuals, should be denied these positive values."

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DEADLINE: THURSDAY, FEBRUARY 18, 1982 (See below)
CANDIDATE'S QUALIFICATIONS AND NOMINATING PROCEDURES:

EXECUTIVE

President — may be any member of the McGill Students' Society in good standing with the University except:

- i) partial students taking less than three courses
 - ii) students registered in the Faculty of Graduate Studies and Research who are non-resident students or full members of the teaching staff.
- Nominations must be signed by at least 100 members of the McGill Students' Society together with their year and faculty.

Vice-Presidents, Int. & Ext. — same qualifications as for President. Nominations must be signed by at least 75 of the McGill Students' Society together with their year and faculty.

BOARD OF GOVERNORS

Candidates must be members of the McGill Students' Society and must be registered at McGill University as full-time students in good standing following the normal load of courses per year. Nominations must be signed by at least 75 members of the McGill Students' Society together with their year and faculty.

SENATE

Candidates must be members of the McGill Students' Society and

1. be students in good standing who are registered full-time for a degree or diploma and have satisfied conditions for promotion in their previous year of studies,
- or
2. be students in good standing who have satisfied conditions for promotion in the previous year of studies and who are registered in a degree or diploma program, but who are permitted by Faculty to undertake a limited program,
- or
3. be students in good standing who are registered full-time or in a limited program for a degree or diploma, and who are repeating a year for reasons other than academic failure.

Nominations must be signed by at least 50 members of the McGill Students' Society who are in the same faculty as the prospective candidate together with their year and faculty, or by 25% of the student enrolment in the faculty together with their year and faculty, whichever is the lesser of the two.

N.B. Students in Continuing Education are NOT members of the Students' Society.

OFFICIAL NOMINATION FORMS ARE AVAILABLE AT THE STUDENTS' SOCIETY GENERAL OFFICE, ROOM 105 3480 McTAVISH STREET.
ALL NOMINATION FORMS MUST HAVE THE CANDIDATE'S SIGNATURE TOGETHER WITH HIS YEAR AND FACULTY, ADDRESS AND TELEPHONE NUMBER.

*CANDIDATES MAY RUN FOR ONE POSITION IN EACH OF THE THREE CATEGORIES PROVIDED SEPARATE NOMINATION PAPERS ARE HANDED IN FOR EACH POSITION. A PENSKECH OF 100 WORDS OR LESS AND A PHOTO OF THE NOMINEE MUST BE HANDED IN WITH THE NOMINATION.
ALL NOMINATIONS MUST BE SUBMITTED TO THE STUDENTS' SOCIETY GENERAL OFFICE IN THE STUDENTS' UNION NO LATER THAN:

4:30 P.M. THURSDAY, FEB. 18, 1982
c/o LESLIE COPELAND, Secretary

PAUL DUFF
Chief Returning Officer

Books banned

HAMILTON

(CUP)—McMaster University's bookstore has returned several explicit books to the shelves, after a professor's protests had them temporarily banished to a medical centre outlet.

Anthropology professor Dr. Hallpike complained to bookstore manager Bob Crawford that some of the titles on sale, including the Marquis de Sade's *120 Days of Sodom*, were "obscene literature". Hallpike zeroed in on *The Joy of Lesbian Sex* and *The Joy of Gay Sex* in his attack.

"Both of them are copiously illustrated and two of the most disgusting books I've ever seen on sale anywhere. I don't approve of selling obscene literature at a university bookstore," said Hallpike.

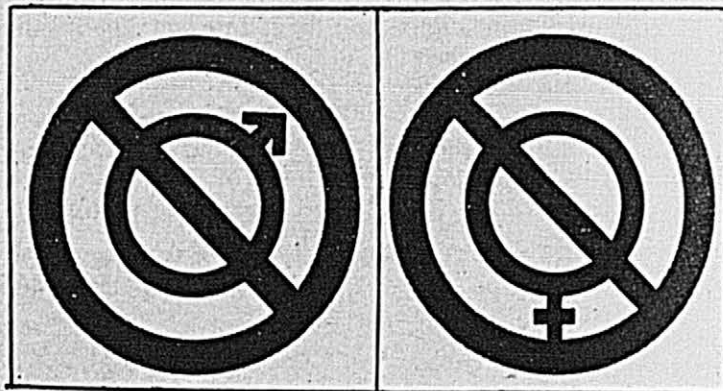
He said the youth of university students added to his concern. "*The Joy of Gay Sex*" encourages sexual perversion, which is bad enough in adults but with youthful clientele who may be uncertain in these matters, it's particularly bad."

Sex from the main bookstore's "Human Sexuality" shelves to the medical centre bookstore. The section in the main bookstore was renamed "Human Relations".

The move was blasted as censorship by a number of the McMaster faculty. "I believe it is censorship but it's been rationalised on a functional level," said Wendell Watters, a Medical Centre psychiatrist. "The argument I was given was that human sexuality is a medical problem so it was moved to the medical bookstore. It's a neat rationale for carrying out an act of censorship. I don't blame (store manager Crawford). Certainly he's under a lot of pressure."

Crawford denied the censorship allegations but admitted the books were not exposed in the medical centre store.

"As far as I'm concerned, it's all one bookstore, just different branches. I resent people who put pressure on me to stock a different way. We will not act as censors."



Crawford refused to take the books off the racks, and Hallpike went to the bookstore's managing board with his complaints. The board also refused to stop selling the titles.

Hallpike then took his demand that the sale of the books end to the administration president Alvin Lee, who upheld the bookstore's decision.

"I wrote a letter (to Hallpike) stating why I thought it (removing the books) was unacceptable. There is a bookstore board, a general advisory organisation. A decision of that sort would be the manager's," said Lee.

Although Crawford refused to remove the books, he transferred some of them, including *Gay Sex* and *Lesbian*

to the main store shelves at a later meeting. "The location of these titles in the Heath Sciences Centre did give a medical connotation to the whole area of human sexuality, that was not intended," said a board representative. Both stores will now stock the books.

The board denied that Hallpike's complaints led to the shifting of the books. Jack Evans, assistant vice-president of academics services at McMaster, said they moved several months after Hallpike's protests.

In a university statement the bookstore board "took the position that it is not their function nor their right to act as censors of what reading material may be sold in their store."

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Gays in USA under attack

by Nancy D. Kingsbury

The coronation of Ronald Reagan in January of 1981 was brought to you courtesy of the New Right—a group which also travels under the aliases of the 'Moral Majority', the 'National Conservative Political Action Committee', the 'Conservative Caucus', and 'Friends of Jerry F. and Anita B.'.

The ever-growing conservative movement in the United States is frighteningly strong in political and economic terms. The elevation of American rightists into the White House has meant the intensification of the struggle for civil rights among U.S. liberals.

Ronald Reagan and Jerry Falwell talk about so-called "family issues"—a broad category of issues under attack among which includes: abortion—*against*—women's rights—*against*—school prayer—*for*—and homosexual rights—*AGAINST*—and that's why this article is here, and that's why American gays are running scared.

Pat Robertson the gameshow host of Christian Broadcast Network's "700 Club", says he is alarmed about the condition of the United States:

"Our country is being threatened from without by a murderous communist menace and threatened from within by unprecedented moral decay; the family is under attack by homosexuals who have been allowed to become too vocal, too hostile, and publicly lubricious..."

Robertson goes on to credit a plethora of other "commie pinkos" with the degeneration of American morality, such as—"that coalition of raunchy women, greedy abortionists, liberal politicians, and psychotic Supreme Court Justices who are murdering over a million unborn infants each year, and by aggressive feminists trying to be men."

Three and half years ago when Ronnie was still MR. Reagan, Anita Bryant was suc-

cessfully lobbying to legalise employment discrimination against the homosexuals of Dade County, Florida. Today in every state of the union, Anita Bryant's political bedfellows are pushing for additional legal discrimination against gays.

It is when the oppressive and homophobic rhetoric of people like Anita Bryant and Jerry Falwell becomes more than just simply talk, and instead becomes oppressive laws, that the power of the New Right becomes a real threat to the civil liberties of all minorities, gays included.



The precedent set in Dade County by the Anita Bryant group is an example of such a dangerous infiltration of homophobia into the legal system. That specific law allowed for the firing of homosexual teachers from public schools, and for the future discrimination against homosexuals applying for any county jobs.

So as the American Psychiatric Association in 1976 was officially declassifying homosexuality as a mental disorder, thus eliminating one form of institutional discrimination against gays, the as yet young New Right movement was organising alternative forms of institutional

discrimination.

The success of the political conservative-religious fundamentalist movement is due in part also to the decline of the "progressive" political groups.

In response to the threat of Moral Majority and friends, those on the political left of Milton Friedman are beginning to mount their first response.

The resistance, and the reassertion of the moral justification for gay rights is not strong. The attack on these rights has come after the relatively recent, if lukewarm, recognition and toleration of the gay fact.

If gay rights and the end to all forms of discrimination against homosexuals, in every state, are to become a reality, gays in America, and liberals in general, need to organise more members and more resources.

They must seek the antithesis of what the New Right is working for—they must attempt to institutionalise protection from discrimination against homosexuals, and all other minorities.

They must work to counter that conservative and increasingly accepted Statement of Purpose of the Christian Broadcasting Network:

We believe that America, the last stronghold of faith on this planet, has come under increasing attack from Satan's forces in recent years; that the standards of Christian morality, the sanctity of the nuclear family, the innocence of our young, are now under the onslaught launched by the 'rulers of darkness of this world' and insidiously sustained under the ever more liberal ethic.

Work to fight the statement by Robert Gordon Grant, founding director of the Christian Broadcasting Network—"liberalism is inconsistent with Christianity."

The McGill Daily special gay issue was brought to you by the collective efforts of the following:

**Richard Flint,
Nancy Kingsbury,
Tony Chuck Munter,
Paula Siepniewicz,
G.P.G., Wendy Jones Hal Koblin
and Colin Tomlins.**
**—apologies to Michael
for the lost story...**

Why a gay Daily?

We have tried to cover a vast area in this special issue. There are articles relating to the ever present reality of gay repression; an attempt to ban books from a University bookstore; the Toronto cops; a campus refusal to recognise a gay club; the attacks on gays by the New Right in the USA... There are subjective, personal articles: points of view from gay and straight people—gay pride, cruising...

We have nothing attempting to "explain" gayness. No scientific treatises, no religious tracts or creationists' myths.

When do people ever try to explain heterosexuality? When do people do hormone studies, and brain pattern graphs to "understand" straight people?

There is no need for an explanation. Seeking explanations for peoples' legitimate right to determine their own sexuality is another manifestation of the liberal "tolerance" of gays.

To "tolerate" is to uneasily recognise that deviance exists. But acceptance requires that people no longer be classified, studied, or pigeon-holed according to any one group's whim. Deviance is, after all, in the mind of the beholder.

If this issue can serve as a plea for acceptance, for an empathetic and intellectual solidarity, then it has achieved our wildest dreams.

Richard Flint
Nancy D. Kingsbury

Tony Chuck Munter
Paula Siepniewicz

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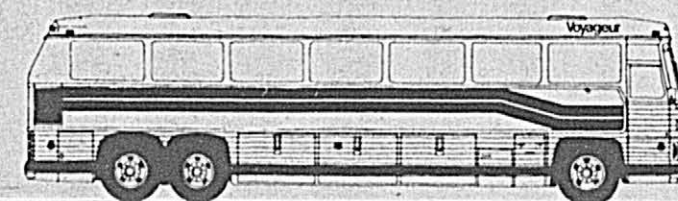
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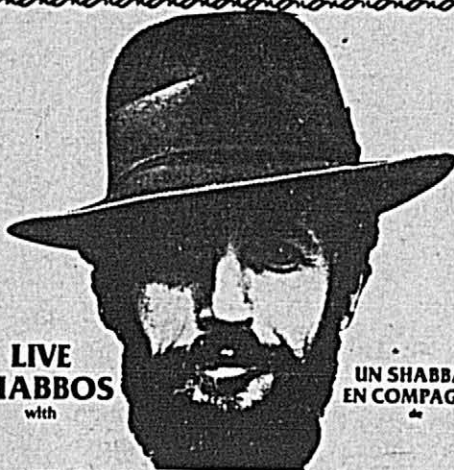
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Michel (Meir) Abehsra has studied the healing arts intensively (natural diet, acupuncture, etc.) and has authored several best-selling books in this field.

Michel (Meir) Abehsra a approfondi l'étude des différentes techniques de guérison (diète végétale, acupuncture, etc.) et est l'auteur de plusieurs livres à succès sur la matière.

AT AU
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FRIDAY EVENING FEBRUARY 12
AND ALL DAY SATURDAY FEBRUARY 13

VENDREDI SOIR LE 12 FEVRIER
ET SAMEDI TOUTE LA JOURNÉE
LE FEVRIER 13

Accommodations and vegetarian menu
available by reservation
Admission \$7. Students \$5.

Logement et repas végétarien
disponible sur réservation
Admission \$7. Étudiants \$5.

Dialogue le samedi soir en français seulement à 20h00. Admission: \$2.00



The present political forecasting predicts that the "Canadian Constitution" will be returned to Canada, at the earliest, February 15th 1982. On that day, the Program Board is opening a Symposium on the most crucial issues facing this country, entitled:

WHERE DO WE GO FROM HERE? THE NEXT TWO YEARS OF FEDERAL-PROVINCIAL CHANGES

Panel discussions and speeches will be held in the mornings and afternoons throughout the week between key individuals at both levels of government and the private sector.

**Monday, February 15th to
Friday, February 19th
10:00 a.m. and 1:00 p.m.
University Centre Ballroom
McGill University
3480 McTavish Street**

Free Admission

Advance tickets: Available starting Friday, February 12th, at "Sadie's"

Tickets at the door while they last.

At the end of August, a cabinet document was leaked suggesting that \$11 billion dollars be cut from provincial coffers; this was signed in part by **Monique Begin**; by the middle of September a task force on Fiscal Federalism reported to the House and for the first time in Canadian history, condemned the government who set it up - this was chaired by **Herb Breau**; **Bill Davis** has called an emergency meeting of his inner cabinet during that week to be chaired by **Hugh Segal**, his key aide; and by the end of the month, the Fiscal arrangement shall have expired between the federal and provincial governments and there will exist a worse situation than when the energy agreements expired. **Gerald Regan** is one of the ones responsible for these negotiations.

Just by the fact that **Edward McWhinney** has postponed his lectures at the Sorbonne to attend, this promises to be an impressive student-organized conference.

